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**Evangelical Visitor - August 30, 1943 Vol. LVI. No. 18.**

Jesse W. Hoover

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Volume LVI

Nappanee, Indiana, August 30, 1943

Number 18

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## Someone Had Prayed

The day was long, the burden I had  
borne,  
Seemed heavier than I could longer  
bear,  
And then it lifted—but I did not know  
Someone had knelt in prayer.

Had taken me to God that very hour,  
And asked the easing of the load, and  
He,  
In infinite compassion, had stooped down  
And taken it from me.

We cannot tell how often as we pray  
For some bewildered one, hurt and dis-  
tressed  
The answer comes—but many times those  
hearts  
Find sudden peace and rest.

Someone had prayed, and Faith, a reach-  
ing hand,  
Took hold of God, and brought Him  
down that day!  
So many, many hearts have need of  
prayer—  
Oh, let us pray.  
—Courtesy of Good Housekeeping.



# RELIEF AND SERVICE COMMITTEE

\* \* \* \*

## Announcement

The booklet entitled "Must Christians Fight" is just off the press. It is the booklet prepared by the Peace Section of the Mennonite Central Committee, as a reply to Bible teachers who insist that it is not only right but actually necessary for a Christian to fight if he is to obey God.

You have long been expecting and waiting for this book.

Order today from the  
E. V. PUBLISHING HOUSE  
Nappanee, Indiana

Price: 20c single copy; 15c each for 10 to 100.

## RELIEF

### Cablegram

The following message was received August 6th from Durban, South Africa: "ARRIVED SAFELY PROBABLE FEW WEEKS DELAY TRAVEL VIA COAST LIKELY ETHIOPIAN VISIT SEEMS POSSIBLE IF WILLING TAKE TIME..." (Signed) Yoder Kirchofer.

This is good news from those who have crossed dangerous waters. It is hoped that these brethren can visit Ethiopia to survey needs and possible opportunities for relief effort there.

\* \* \* \*

### Bennett to Sail

Brother Ernest Bennett is expecting to sail this week for England. He goes as a Special Relief Commissioner for the Mennonite Central Committee to review the work which is being done in England. Beyond this, Brother Bennett with the workers now on the field, will attempt to lay the broad plans for expansion in the future when conditions warrant. Prayers are solicited for a safe journey and for a fruitful service abroad.

\* \* \* \*

## CIVILIAN PUBLIC SERVICE

### As of July 31

Items of significance and general interest taken from July 31 Month End Report to Mennonite Central Committee members:

1. July donations to Civilian Public Service from cooperating groups: \$60,076.97.
2. Total CPS expenditures for July: \$56,334.08.
3. Campers in MCC-CPS units on full maintenance: 1,986.
4. Men in maintenance projects: 906.
5. Total of Mennonite men in CPS and non-Mennonites in MCC administered projects: 2,892.
6. Relief clothing received at Ephrata Clothing Depot during July: 3,110 pounds.
7. July cash donations to War Sufferers' Relief fund from United States sources: \$7,881.01.

\* \* \* \*

### Pastoral Work

Brother Titus M. Books is pursuing his regular task of contacting the Staunton, Grottoes, Luray, Hagerstown, Harrisburg, and Sideling Hill Units. He devotes much of

his time to personal counselling. All indications point to the fact that a much needed and appreciated service is being rendered.

\* \* \* \*

## PEACE SECTION

The following statistics on Civilian Bond purchases indicate a total of \$2,000,263.00 invested up to July 31, 1943.

Up to June 30	July Purchases	Total
Mennonites		
\$1,436,940.00	\$ 71,157.50	\$1,508,097.50
Brethren		
213,248.50	67,405.00	280,653.50
Friends		
79,622.00	4,918.50	84,540.50
Others		
114,144.00	12,827.50	126,971.50
Total		
\$1,843,954.50	\$156,308.50	\$2,000,263.00

It is pertinent at this time to remind our people of the continuation of the arrangement for the purchase of Civilian Bonds through the Provident Trust Company in Philadelphia, Penna.

## UNIFORM EVALUATION SCHEDULE OF HOME CANNED FOOD For Mennonite CPS Camps

Herewith is presented a schedule of prices for evaluating canned and dried foods contributed in the Canning and Drying Project. These prices in most cases are based on an average of wholesale prices paid at the camps as of April 1st or last preceding purchase. In some cases adjustments were made in consideration of changes in market conditions since that time. The purpose of evaluating these contributions is to provide a uniform basis for the camps in figuring their menu costs, as well as for issuing certificates and giving quota credit to those who request.

Receipt forms for use by collection centers in receiving contributions are on hand. All collection centers should be reported to the Akron office, with names of those in charge of receiving contributions and keeping records. If forms are not received promptly please inquire for them.

<b>Group 1. Canned Fruits</b>	
Applesauce	.15 per qt.
Apples	.16 "
Apricots	.21 "
Blackberries	.18 "
Cherries, Red Sour Pitted	.23 "
Cherries, Royal Anne	.27 "
Cherries, Other Sweet	.20 "
Figs	.20 "
Fruit Cocktail	.27 "
Gooseberries	.17 "
Grapefruit	.19 "
Grapes	.16 "
Huckleberries	.23 "
Loganberries, Youngberries, etc.	.24 "
Peaches	.19 "
Pears	.19 "
Pineapple	.24 "
Plums	.15 "
Prunes	.13 "
Raspberries	.25 "
Strawberries	.25 "
<b>Group 2. Fruit Juices</b>	
Apple Juice	.13 per qt.
Grape Juice	.25 "
Grapefruit Juice	.16 "
Orange Juice	.20 "
Orange, Grapefruit blended	.18 "
Pear Nectar or Juice	.13 "
Pineapple Juice	.17 "
Plum Nectar or Juice	.16 "
Prune Juice	.18 "

<b>Group 3. Dried Fruits</b>	
Apples	.12 per lb.
Apricots	.21 "
Cherries	.12 "
Grapes (Raisins)	.11 3/4 "
Figs	.11 1/2 "
Peaches	.21 "
Pears	.12 "
Prunes	.12 1/4 "
<b>Group 4. Jams or Butters, etc.</b>	
Apple Butter or Jam	.25
Fruit Jellies	.35
Grape Butter or Jam	.25
Peach Butter or Jam	.25
Pear Butter or Jam	.25
Prune Butter or Jam	.25
<b>Group 5. Canned Vegetables</b>	
Asparagus	.24 per qt.
Beans, Green String	.18 "
Beans, Shelled, Other	.15 "
Beans, Lima Shelled	.19 "
Beets	.12 "
Carrots	.11 "
Catsup	.17 "
Corn, Sweet	.17 "
Hominy	.07 "
Mixed Vegetables	.15 "
Pickles, Cucumber, Sour	.18 "
Pickles, Cucumber, Sweet	.30 "
Pickles, Cucumber, Dill	.18 "
Pickles, Red Beet	.18 "
Pickles, Others	.18 "
Pickled Relish (Chow Chow)	.26 "
Pumpkin	.11 "
Rhubarb Sweetened	.15 "
Sauer Kraut	.11 "
Spinach	.15 "
Tomatoes and Tomato Puree	.15 "
Tomato Juice	.12 "
Peas	.18 "
<b>Group 6. Dry and Dried Vegetables</b>	
Beans, (Ripe) Lima	.10 per lb.
Beans, (Ripe) Baby Lima	.08 1/4 "
Beans, (Ripe) White Soup	.06 1/2 "
Beans, (Ripe) Other	.06 1/2 "
Beans, Soy	.06 "
Beans, Green, Dried	.10 "
Corn, Dried	.10 "
Lentils	.08 "
Peas, Green, Dried	.10 "
Peas, (Ripe)	.06 1/2 "
Peas, Split	.10 1/2 "
<b>Group 7. Canned Meat (Non Rationed)</b>	
Chicken (24-28 oz.)	.40 per qt.

## VISITORS' OBSERVATIONS

Several weeks ago Rev. and Mrs. Berger visited their son in Camp #35. We felt that the following letter which we received would be of interest to the other parents at home.—D.N.

In these days we are becoming increasingly aware of the seriousness of the shortage of the food supply over the world. You are fortunate in having a wholesome and adequate provision of good food. Your meals are made up of a good variety of substantial and tasty articles of food. How grateful we should be in this country that such is our lot.

You have here an excellent opportunity to make new friends among those who are possessed with high idealism. While you have one particular common conviction, there is that healthy variety of interpretation and understanding of truth that makes for good training in tolerance and broadening of concepts of things. The friendships you are making here will be among the best you will make anywhere in life. Indeed yours is a goodly fellowship.

We observe also the healthy variety in your social life. You have games, pictures, lectures, classes, special interest clubs, handicraft etc., all of which make a healthy variety of activities for the hours when off duty. Always something to do, yet so arranged that you have time for reflection and relaxation.

But perhaps most of all should we recognize the worthwhileness of the main job that you are working on. You are engaged in a much needed service of forest preservation.

(Continued on page 278)



## A Fearful Harvest

**T**HIS country is in deadly peril. We can win this war, and still lose freedom for all in America. For a creeping rot of moral desintegration is eating into our nation."

These are the disconcerting conclusions of J. Edgar Hoover, Chief of the Federal Bureau of Investigation, writing in a recent issue of the magazine "This Week." He continues, "I am not easily shocked nor easily alarmed. But today like thousands of others I am both shocked and alarmed. The arrests of teen-age boys and girls, all over the country, are staggering. Some of the crimes youngsters are committing are almost unspeakable—prostitution, murder, rape. These are ugly words. But it is an ugly situation. If we are to correct it, we must face it."

Mr. Hoover then cites a few cases, after which he continues, "These are not isolated horrors from another world. They are danger signals which every parent—every responsible American—should heed. These are symptoms of a condition which threatens to develop a new "lost generation," more hopelessly lost than any that has gone before." Some old-fashioned preachers have been telling us for years that we are in a bad way morally and spiritually. But they were put down as fanatics and pessimists. When a man in the position of Mr. Hoover says the same thing, even more graphically, is it not time for us to wake up?

The F. B. I. Chief continues: "Consider: In the last year, 17 per cent more boys under twenty-one were arrested for assault than the year before; 26 per cent more for disorderly conduct; 30 per cent more for drunkenness; 10 per cent more for rape. And that despite the fact that many of this age group had already gone to war or were productively employed. For girls, the figures are even more startling: 39 per cent more for drunkenness; 64 per cent more for prostitution; 69 per cent more for disorderly conduct; 124 per cent more for vagrancy.

"And these were only the ones who were arrested, the advanced cases."

In the past few years, it has been my lot to travel extensively. And almost everywhere one goes in city, town or country; on the train or in the station; whether alone or with others, he is affronted almost constantly by attitudes so shocking, immodestly so glaring, lack of respect for all standards of decency so complete as to make anyone with the slightest sense of modesty sick with disgust.

If such bland disregard for all respect and decency had been dared only a decade ago, the above figures of the F. B. I. Chief would have been multiplied. Let us state it another way. If the sense of morality and decency today were even approaching the standards of only a generation past, the statistics of Mr. Hoover



## Notice

**We deeply appreciate your clippings and selections you send to us. But we want to remind you that such selections are in the main not usable unless you include the author, and the source from which taken. When these are omitted, the waste basket is the only suitable receptacle. If you have an article or selection that is especially good, we welcome it if it is accompanied with the proper information.**

**Thank you for your interest and co-operation.—The Editor.**

would have been almost unbelievable. For the most viciously suggestive exposures and the most undisguised invitations to familiarities and promiscuities are so common in the most public places as to constitute a direct insult to the integrity and decency of all who have a spark of self-respect yet intact.

What would happen if the former standards were restored by law-enforcing officers? There would be such a large percentage in the custody of the law that the remaining few could not support them. And, sad to say, a very great many of professing Christians, yes even professing holiness people, would be locked up for disorderly conduct, or worse. Unless some one sounds such a clarion call that will startle the Church from indifference, multitudes are going to join that "lost generation" to which Mr. Hoover refers.

And I fear that this generation is more hopelessly lost than most of us realize. There is so very little of principle or standard left that it is nearly impossible for one who even is honestly seeking, to find his moorings. Mr. Hoover concludes: "For years, we have listened to some quack theorists and pseudopsychologists who have preached that discipline and control were bad for children—that they should be left uninhibited to work out their own life patterns, their own self-discipline. But you don't acquire self-discipline if you never learn what discipline is; neither can life's problems be worked out without experience which can be secured only through hard knocks or by guidance from the experience of others."

But there are many even in the Brethren in Christ Church who have never learned the true value of discipline. They are a law to themselves. They have no respect for accepted standards. They delight in breaking all rules. Truly "the mystery of iniquity doth already work." We frequently are amazed that "He who now letteth"

can stand the depths of degradation. It has been the savoring of the salt that has held back judgment. "But if the salt has lost his savor" it is no wonder the world has lost respect and God has lost patience.

But some one insists, these conditions are not true of us. How few people have enough self-respect left to maintain their moral integrity unsullied even by suggestiveness! It may be in part innocent in certain cases. *But the effect on the onlookers is no less devastating.*

There is only one solution. Where a soul gets a genuine fulness of divine grace, it makes for modesty and morality. It creates a sense of responsibility for the protection of one's own integrity and the safeguarding of others from the insidious peril. This generation is so overindulged with lust and so sexually satiated that it is almost sadistic.

Unless Christians, particularly those with greater enlightenment on the practical outworkings of an inwrought faith, take a decisive stand against all looseness in moral conduct, this tidal wave threatens to sweep Western Civilization into a new dark age. May God arouse the Brethren in Christ to the need and to our responsibility—our responsibility to set such an unsullied and unquestioned standard of morality, that it will avoid the very appearance or suggestion of evil.

## Week of Prayer

**W**E HAVE just concluded a week of prayer for Sunday Schools as this comes off the press. The general observance of this period of special prayer for our religious teaching program is timely indeed. We trust that our Brotherhood has responded to this appeal for special prayer. For we are at a critical time in the history of Sunday Schools. With a constant decrease in attendance and interest, and a lowering in the effectiveness of the program for those who are in attendance, certainly it is high time for us to awake from our sleep.

It has been so often reiterated that it is trite, that the only way to bring about a real revival in the church is by prayer. And it is just as true that the only way to revive an abiding interest and effectiveness in the Sunday School is by prayer. Unless we pray persistently, importunately, believingly for our Sunday Schools, they or any other methods of church work are only empty form. And form in the end must fail without the power and blessing of God. Brethren, let us pray!

Whenever you see three or four persons gathered together in some back alley, and coming near enough you hear them talking in an undertone about their coming revival, make up your mind there is going to be a great religious awakening in the town.



# THE WORD THAT OPENS HEAVEN

Clarence Edward Macartney

"Except ye repent . . ." Luke 13:3.

**W**HAT is the word that opens heaven? What is the word that no one can pronounce without the Holy Spirit? What is the word that brings a sinner back from the far country to his father's house? What is the word that guardian angels like to hear on our lips? What is the word which when pronounced by man strikes an immediate chord of answering joy in heaven? What is the word that Job used after God answered him out of the whirlwind?

What is the word with which Jesus began to preach? What is the word with which Peter addressed the multitudes on the day of Pentecost? What is the word that David spoke when the prophet Nathan rebuked him for his hideous transgression? What is the word that Manasseh, the aged and wicked King of Judah, spoke in captivity? What is the word that Peter uttered when he went out into the night and wept bitterly? What is the word that opened the gates of Paradise to the dying thief? What is the word which is timely and appropriate on the lips of the ripened saint as well as on the lips of the most hardened sinner? What is the word which can not be spoken in hell, and which no one in heaven ever needs to use? That word is, *Repent!*—"Except ye repent" Luke 13:3).

Repentance is a word which rings through every part of the Bible, from beginning to end. It was the burden of the preaching of the prophets, the apostles, and of Christ Himself. Repentance sums up the Gospel; for after He had risen from the dead Christ told His disciples to go forth and preach repentance and the remission of sins through His Name. Repentance is the word that opens heaven, for only a forgiven sinner can enter heaven, and only a sinner who repents can be forgiven.

## I. An Old Man's Repentance

We don't talk much about old people today. The whole emphasis of popular preaching and popular literature is upon youth, and no doubt, to a very over balanced degree. But the fact is that there are a lot of old people in the world, and they ought not to be passed over or forgotten. Their souls are of the same value in the sight of God as the soul of a youth in his teens. There is another striking and very solemn fact, too, about old men, and that is that if they have not repented before they grow old they hardly ever repent. Therefore, the story of repentance which I shall now tell you is all the more remarkable.

Manasseh is the prodigal son of the Old Testament. He had for a father one of the godliest men in the Bible. Hezekiah, and no doubt a godly mother. His reign was a long nightmare of wickedness, idolatry,

and cruelty. In the noontime of his wicked prosperity Manasseh was captured by the cruel Assyrians, who mutilated him, put him in an iron cage, and carried him a prisoner to Babylon. There Manasseh, softened by his sufferings, repented of his sins and called upon God. When he had been restored to the throne of Jerusalem he devoted the strength and energy left to him in the remaining years of his reign to undo the great evil that he had done to Israel. With sorrow and contrition he threw away the strange gods, repaired the altar of God, and did what he could to persuade the nation, which he had before seduced, to turn again and follow the true God.

Manasseh sinned against a godly training, and as the son of a godly father, became a monster of unbelief. Now and then you see that; and if you have listened to the bitterness of such an unbeliever, you realize all the more how wonderful was the repentance of Manasseh. Suffering and hardship and pain sometimes only intensify man's rebellion to God. But if accepted in humility, it can turn man back to God. That was what happened in the case of Manasseh. Scoff at a deathbed repentance, for Manasseh brought to God only the dregs of his life. Yet for that reason Manasseh's repentance is all the more memorable. After a half century in sin, Manasseh returns to God. Thank God, no one is ever too far gone, too hardened in his transgression to repent. To the youth who has turned from God and to the old man also are spoken those words of hope and mercy, "Let the wicked forsake his way, the unrighteous man his thought; and let him return unto the Lord for he will have mercy, and unto our God for He will abundantly pardon."

## II. David's Repentance

Whoever is left out in the list of great penitents in the Bible, one must not omit David, the greatest sinner and the greatest saint of the Old Testament. Enemies of God have always scoffed at David and the high title with which his name is associated in the Bible, David, "the man after God's heart." They have fixed upon David's terrible fall and his heinous transgression, and have held him up as an example of the illustrious worthies of the Old Testament and have said that if such men were around today they would be in the penitentiary or hung from the gallows.

But a Christian man who knows his own heart and who knows that the heart is desperately wicked and deceitful above all else, will never be troubled by the fall of David. On the contrary, he will rejoice that the Bible records this dark chapter in David's life. If David had not fallen so low, his repentance would not have been so wonderful, and so blessed of God, for

all the generations of men. In his penitential prayer, David prayed, "Restore unto me the joy of thy salvation, and then shall I teach transgressors thy ways."

I think that Nathan is almost the most courageous preacher and the most tender preacher of whom we have any record. That is what every preacher ought to be—courageous in declaring the will of God, yet tender in seeking to reclaim the sinner. The human heart is the same from age to age, and there is nothing new or old in David's sin.

God waited for David to repent. The extraordinary thing is that David, so schooled in the thought of God, and naturally a man of such deep religious feeling, could have gone through these terrible transgressions and his conscience not have constantly pierced him and rebuked him. But apparently it did not; and that fact reveals to us the strange blindness that sin casts over the sinner. He can see the presence and the heinousness of sin in other men, but not in himself. In every story of a breakdown like that of David it will be found that the very sin in which the man was indulging dulled and blunted his sensibilities. "Who can understand his errors? Cleanse thou me from secret faults."

God waited long for David to repent, and then he sent the prophet Nathan. With masterly skill and exquisite tenderness Nathan told David the story of the cruel rich man who had numerous flocks and herds, and yet who, when a guest came to visit him, took the poor man's pet lamb and slew it for the table of his guest. When he heard this tale of almost unbelievable hardness of heart, David reached for his sword, saying, "Bring that man before me! As the Lord liveth, he shall surely die!" Then Nathan drew his sword and thrust it home with the words, "Thou art the man!"

If Nathan had talked that way with any other king but David, his head would have come off. But David repented and said, "I have sinned." There was no doubt, either, about the sincerity of his repentance, for immediately the prophet answered, "The Lord hath put away thy sin." Yet, forgiven though he was, David had to bear the temporal penalties of his sin. There is nothing strange about that, either. A man can sin for years against his body and against his mind, and if he turns and repents, he is forgiven; but the God who forgives him does not cancel the law of retribution in the man's own body, for "whatsoever a man soweth that shall he also reap." Nathan told David that because his sin would cause the enemies of God to scoff and rejoice, the sword would never depart from his house. It never did. Time and again we see the flashing of that sword of judgment: in the vile conduct and incest of Amnon, in the murder of Amnon by Absalom, in the rebellion of Absalom, in the death of Absalom in the wood of Ephraim; and all the sorrow and suffering of David reaching its tremendous climax in that pathetic



lamentation, "O Absalom, my son, would God I had died for thee!"

Yes, David had to suffer; but he suffered as a forgiven man. The joy of salvation had been restored to David. His repentance had opened for him once more the gates of heaven. If any man has sinned like David, there is only one path that will bring you back to self respect and communion with God, and that is the path of repentance.

Time would fail to tell of St. Paul, who in a moment turned from being the greatest enemy of Christ to become his greatest friend; of that "woman who was a sinner," who washed the Saviour's feet with the tears of repentance and love and wiped them with the hair of her head; of Peter, who when he had cursed and denied his Master, was called to himself by the look of love when Jesus turned and looked upon him, and went out into the night to weep bitterly those tears of repentance that washed his soul and brought him back to Christ; and of that poor thief who hung at the Redeemer's side on the Cross, and who, while his companion mocked and cursed repented of his sin and asked Jesus to remember him, and to whom Jesus immediately opened the gate of Heaven and said, "Today shalt thou be with Me in Paradise!"

Wonderful music all these repentant sinners have given to the Church on earth and to the Church in Heaven. Wonderful light and beauty they have shed upon the pages of Scripture. Wonderful trophies they are to the saving and cleansing and redeeming power of the Blood of Christ. May their music reach tonight some soul who has sinned against God and turn his feet heavenward, where a father's welcome awaits him; the same welcome that awaited that penitent of whom Jesus told in the great parable of repentance, the son who repented in the far country and said, "I have sinned against heaven and in thy sight;" and whom, when he came back, his father saw a great way off, and ran and fell on his neck and kissed him. That same welcome awaits every soul that repents. The best robe is ready, and ready the golden ring of reconciliation, and the angels, too, are ready to strike again their harps and rejoice over one sinner that repenteth.

Pittsburgh, Penna. —The Expositor.

## Unwise Economy in Hard Times

Robert E. Speer

THERE is an economy that is never wise or right. It is economy in making the Bible available for men.

When the days are dark, men need its light.

When the times are hard, men need its comfort.

When the outlook is discouraging, men need its confidence.

When despair is abroad, men need its word of hope.

There are luxuries that may well be spared. There are even necessities that can be curtailed. But the Bible, indispensable at all times, is still more indispensable in times like these today.

The Bible is not a book of political maxims or of economic theories. It is not a book of theories at all. It is a book of living principles. Its spirit is the spirit of brotherliness and good will. It is a summons to helpfulness: "Bear ye one another's burdens." It is a summons also to self-respecting independence: "Let every man bear his own burden." It teaches charity, but also justice. It calls us to the giving and serving which the strong owe to the weak, and those who have to those who lack; but it also strikes straight and clear at the moral defects in individuals which are responsible for a large part of the suffering of the world; and also at the moral and economic defects in society, in business relations, and in the distribution of the common resources of the world, which are responsible for the remaining part.

Christ is the only hope of individuals and of society. And the Bible is the only book which tells His story. It alone preserves His words, which are spirit and life. It alone records His deeds by which He saved the world and would save it now if we would obey Him.

The best thing men can do is to spread the Bible and to get it read and obeyed. This would be the end of hard times, of

## Faith and I Had a Rendezvous

Chas. R. Stump

*Faith and I had a rendezvous,*

*Had a rendezvous with Death:*

*Death was dealing me a telling blow,  
Was dealing me death in the pit below—  
Was dealing me death 'gainst my feeble  
blow.*

*The pit was slimy with walls towering high  
With impregnable walls 'gainst the sky.*

*And there were Death and I.*

*There were Death and I below,—*

*And deeper and deeper my feet would go.*

*Despair was there, and fear was nigh:*

*In vain I sought the vaulted sky,*

*In vain, till I heard His voice,*

*In vain as Death dealt a gloomy choice.*

*And I no longer could deal blow for blow.*

*Weak, and sinking, and weary was I*

*As toward heaven I raised my feeble cry,—*

*Nothing to give had I,—*

*Naught— but His tender voice was  
nigh,—*

*And life was sweet, and with Faith did I  
plight!*

*And with Faith did I rise until I found  
A place for my feet on solid ground.*

*Still Death holds his sightless stare,—*

*But his clutching hands are bare;*

*For Faith has conquered Death's rendez-  
vous!—(In Quiet Meditations.)*

poverty, of unemployment, of injustice, or wrong, or war.

The last place to economize is in our gifts to spread over America and the whole world the Gospel and the Book which contains it.—American Bible Society.

## Religious Peril

B. M. Books

FROM wide areas of the world we hear rumors thru our news broadcasts and magazines that this death struggle and world conflagration has an awakening effect upon many people. The home circle suddenly becomes grave, the worker more considerate and the boys at the front all seem to turn to the old, worn out ideas of religion. For all such true reports we are deeply grateful.

There is no doubt that many when face to face with starvation or lacerated bodies and even death turn to God who hears their prayers and comes to their rescue.

But in this there seems to lurk a strange paradox. When men who were not at all religious, suddenly turn to God for help and He answers their prayers, there is nothing strange in this. But before these souls prayed they cursed and damned and now turn to God and He hears and answers and then they in the same breath curse again all the same day. There was no sign of repentance or change of life. Am I wrong when I insist on repentance and a changed life?

Does God hearing and answering prayer mean personal salvation? Does God answer the sinner's prayer? It seems so. If there is no personal salvation in such an experience of God answering prayer, then the purpose of being awakened by personal need fails of its very essential end—personal salvation from sin.

If we shall understand that it means personal salvation then there is salvation without the shed blood of Christ. The atonement of Christ is strangely absent from many of these reports whether lay or official. Can it be possible that we find here a form of godliness yet without the power of God; a revival of religious life without the basic fact of salvation from sin? Does it change the life or leave the life springs untouched?

A further question is raised when a leading church denomination gathers in convention to draw up a program of world peace to be applied after the war as reported in a current popular magazine. Shall we who know better keep silent, if not drawn into the same delusion?

Is not our task as the church of Christ to preach Christ and propagate His Gospel now as well as after the war? Are not these symptoms of awakening a signal call to do our best? And should we not awake and use every lawful means to press the claims of Christ upon our fellowmen as far as we can?



# The Evangelical Visitor

A Religious Journal

Official Organ of the

Brethren in Christ Church

(Known as "Tunkers" in Canada)

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**OUR PURPOSE:** To disseminate the Gospel of God's grace, a full and complete salvation from sin, received by faith through the merits of the sacrifice of Jesus Christ, our Lord, His Second and Pre-millennial coming again to make known the Word of Life.

JESSE W. HOOVER

Editor and Business Manager

To whom all business communications should be addressed.

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**Contributing Staff:** Carl J. Carlson, Paul Nigh, Luke Keefer, Edward Gilmore, William Hoke.

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**Chicago Mission,** 6039 Halsted St., Chicago, Ill.,  
Sarah Bert, Supt. Emeritus; C. J. Carlson, Supt. and Pastor, Avas Carlson, Harriet Gough, Alice K. Albright, Erma Z. Hare.

**Dayton Mission,** 601 Taylor St., Dayton, Ohio,  
W. H. and Susie Boyer, Eva Dick, Angeline Cox, Harold E. Paulus.

**"God's Love Mission,"** 1524 Third Ave., Detroit, Mich.,  
William and Willa Lewis, Janna Goins.  
Home Address: 2033 Hazel St.

**Messiah Light House Chapel,** 1175 Bailey St., Harrisburg, Pa.,  
Joel and Fathie Carlson, Anna Wolgemuth, Anna Mary Royer. Phone: 26488.

**Philadelphia Mission,** 3423 N. 2nd St., Philadelphia, Pa.,  
Wm. and Anna Rosenberg, Emma Crider, Sarah Brubaker.

**Life Line Gospel Mission,** 832 Kearney St., San Francisco, Calif.,  
Supt. to be supplied. Grace Plum, Ruth Bowers.  
Home Address: 311 Scott St.

**Welland Mission:** 36 Elizabeth Street, Welland, Ont.,  
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**Fairview,** Ella, Ky., Warren and Anna Mae Sherman.

**Garlin,** Albert and Marjie Engle, Imogene Snider, Mildred Winger.

**Home Evangel,** Knifley, Ky., Harold and Alice Wolgemuth, Ruby Clapper.

**North Star Mission,** Meath Park Station, Sask., Can.,  
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**Stowe Mission,** Stowe, Pa., John A. and Emma L. Climenhaga, Rosa Eyster.

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**Mt. Carmel Orphanage,** Coleta, Illionis, Supt. and Matron Bro. and Sr. Paul Book; Helper Sr. Amelia Brubaker.

Beulah College, Upland, California.

Jabbok Bible School, Thomas, Oklahoma.

Messiah Bible College, Grantham, Pa.

Ontario Bible College, Fort Erie North, Ont.

## Special Announcements

\* \* \*

## Love Feasts

### ONTARIO

Ontario Joint Council will convene Wednesday afternoon, Sept. 8, 1943 at 2 p. m. and Thursday, Sept. 9th at the Sixth Line Church in Nottowa District.

### Fall Love Feasts

Nottowa, meet at 10 a. m. Sept. 11-12.  
Markham, meet at 10 a. m. Sept. 18-19.  
Springvale, meet at 2 p. m. Sept. 18-19.  
Bertie, meet at 10 a. m. Sept. 25-26.  
Frogmore, meet at 2 p. m. Sept. 25-26.  
Boyle, meet at 2 p. m. Oct. 2-3.  
Waterloo, meet at 2 p. m. Oct. 2-3.  
Cheapside, meet at 2 p. m. Oct. 9-10.  
Clarence Center, meet at 2:30 p. m. Oct. 9-10.  
Wainfleet, meet at 1:30 p. m. Oct. 16-17.  
Howick, meet at 2:00 p. m. Oct. 16-17.  
Welland, meet at 2:00 p. m. Oct. 24.

### United Zion's Children

Fellowship Meeting and Communion  
Ephrata United Zion's Church, 1:30 p. m. Sept. 12

## Notice

Through a mis-print, a part of the article entitled "Why Church Schools" by R. H. Wenger, in the last VISITOR was not very meaningful. Point 3 under the outline of the plan should read as follows:

3. You are urged to give under either one of the following plans.

(a) Designate to which one of our four schools you desire to have your offering go: Messiah Bible College, Beulah College, Jabbok Bible School, or Ontario Bible School.

(b) Give to a general fund. All money so given will be divided as follows: six parts to Messiah Bible College, three parts to Beulah College, two parts to Ontario Bible School and one part to Jabbok Bible School.

## Relief and Service News

(Continued from page 274)

vation and renewal. It will go down in history as one of the constructive services in a day of general destruction and violence. Whatever your particular part in this total effort, it is all important and needful.

And amidst this effort to preserve our forests you are at the same time preserving a philosophy of life that is going to be of supreme value as long as the struggle of life is on. Many will not understand us at this point, nor do we expect it. Our hope is that time may prove the value of our common conviction—that the way of love and good will is stronger and more enduring than the way of force and violence. You have seen the light of a great truth. Let us never become disobedient to the heavenly vision.

We wish to pay our sincere respects to the good leadership which is yours to enjoy. The fine Christian atmosphere which pervades your camp is carefully guarded and enhanced by the constant vigilance and prayers of those in charge. Together you are writing a noble chapter of history. God bless you all.



## News of Church Activity

### Kentucky

This being our tent meeting season we find it very difficult to find time to get our reports prepared. With a great deal of garden and orchard work, and the care of the spiritual side of the work we find ourselves kept very busy seven days a week and as much of the night as we can give.

Soon after we returned from our General Conference we made preparation to begin tent meetings. Bro. Wm. Lewis, is serving as evangelist for the first meeting which is in the Miller Fields.

After the first week when people were exceptionally busy with their crops, attendance and interest was good. God gave us a number of gracious victories as the third week of the meeting opened. It was soul-inspiring to see penitents pray through in the old-fashioned way and hear shouts of victory in the camp. Praise the Lord!

Our regular schedule of services continues as usual, with slight modifications in consideration of the tent meetings. We are glad to be relieved of some of the responsibilities at the Fairview station by the coming of Bro. and Sr. Sherman as elsewhere reported. We still have ten monthly preaching services, 6 weekly prayer meetings, one bi-weekly and one monthly prayer meeting, besides our Sunday Schools and Vacation Bible Schools which are regularly reported in the Bulletin and our contacts with the other stations. Interest in most of our services has been good this quarter.

A report of this season's Vacation Bible Schools written by Sr. Snider, appears in our Quarterly Bulletin. This report reveals that in the nine schools the total enrollment was 458, the total average attendance was 325, and that there were 48 who professed to have found the Lord in the schools this year. A number of interesting incidents and reactions are also reported.

We appreciate Bro. and Sr. Warren Sherman being stationed at Fairview and wish them the blessing of the Lord in their work. We also welcome Sr. Mildred Winger as a worker at Garlin, and Sr. Beulah Arnold as a temporary helper at Fairview. We appreciate that all our old workers were re-stationed except Sr. Mildred Hann who was stationed at Granville in response to an urgent appeal on the part of her former pastor. The friends she made here join us in wishing her the blessing of the Lord in her new field.

Bro. Wolgemuth's report reveals that a "Sound" or "Loud Speaker" system would be a valuable asset to the Gospel Hall at Knifley. It would serve as a means of giving the Gospel to more of the great crowds who come to Knifley on Saturday and Sunday nights especially. We solicit your prayers that this need might be met.

A sample of the kind of days that keep life from becoming monotonous is as follows: Early morning picking and canning berries. Then to economize driving we planned a series of visits and services in the same direction from Garlin. A visit and service 9 miles away in the home of an isolated Christian friend who used to attend our services. In this service a hungry heart found definite help. Then we visited a home where a Christian woman was long bedfast with arthritis—the blessing of the Lord was in that visit. Eating lunch, and a flat tire were incidents on the way to visit another isolated Christian woman who used

to attend our services; then on to a regular afternoon prayer meeting. Following this we enjoyed a visit, relaxation, and lunch in a home on the way to our two night prayer meetings. Our party was divided in two groups for these services. Because of a serious disturbance in one of these services we were requested to make a trip to Columbia. Then a response to visit a home where a baby was dying brought the day to a close after one o'clock.

The fact that the work at the Fairview station was largely cared for by the workers at Garlin, supplemented by one additional helper, is reflected both in our table account and our car account, especially the latter. The Fairview home being 8 miles from Garlin and their field extending beyond that, necessitated much extra driving.

Furthermore, it developed that our car had to be reconditioned if we were to drive it "for the duration"—either that or trade for a better one. Experts advised to have it reconditioned. It was expensive, as the financial report reveals, but we believe it will give economical service for another year or two.

We appreciate the consideration the Local Rationing Board gives us in allowing gas and tires to help keep up, in this part of the country, America's First Line of Defense which is, "The Fear of God." We also walk considerably over rough roads—as much as several miles for one service. As our friends help us meet the expense of this service we plan to continue in the name of Jesus, and all who help are co-workers, and will be rewarded by God's blessing. A new high record has been established by our local people in their financial support. May God bless each one. We solicit your further support in prayer.

### Financial Report for Apr., May, June

Receipts	
Pleasant Grove Congregation	\$ 21.42
Elvin Wilkerson and wife	10.00
Mrs. Haskel Riddle	1.00
Beulah Chapel Congregation	6.00
W. O. Corbin	2.00
Grassy Springs Congregation	6.00
Mrs. May Conover	1.00
Marvin Conover	1.00
Joe Conover	1.00
Bloomington Congregation	7.82
Funeral	1.00
Mrs. M. O. Stevenson	1.00
James Bernard	1.00
Nettie Calhoun	5.00
Flossie Calhoun	1.00
Mrs. Major Richards	2.00
Mrs. German Richards	.91
Miss Imogene Snider	2.00
Albert H. Engle and wife	4.00
Evangel Chapel Congregation	1.22
W. R. Goodin	1.00
Mrs. W. R. Goodin	1.00
Vitus Staton	1.00
Mrs. Kneats	1.00
Spout Springs Congregation	1.85
Dunbar Hill Congregation	1.65
Gospel Hall, Knifley	3.10
Ruby Clapper	2.00
Harold and Alice Wolgemuth	3.00
Fairview Congregation	2.00
Tartar Congregation	5.00
Miller Fields Congregation	3.00
"A Friend"	22.00
Warren and Anna Mae Sherman	2.00
Pleasant Hill S. S., Kansas	20.62
"A Friend of Missions", Pa.	7.00
James Hill and wife, Mich.	5.00
Annie Sollenberger, Messiah Home	1.00
Gratersford S. S., Pa.	56.05
Mrs. Emery Turner, Mich.	1.00
"A Friend" Okla.	5.00
C. W. Boyer, Dayton, Ohio	1.00
Mrs. L. H. Mann, Ohio	5.00
Dan Wenger, Grantham, Pa.	1.00
Waynesboro S. S., Pa.	15.00
"Friends", Mechanicsburg, Pa.	5.00

Hershey Gramm and wife, Okla.	4.00
Balance on hand April 1 '43	39.09

Total receipts and balance .....\$295.73

### Expenditures

<b>Garlin</b>	
Car account, gas, tax, tires, etc.	\$74.90
One-half cost recondition	64.00
Table account	39.46
Electric	9.00
Fuel	5.72
Garden and orchard	3.50
Canning supplies	2.69
Miscellaneous	8.33
Total expenses for Garlin	\$207.60

<b>Home Evangel:</b>	
Car account, Tires \$25.60	
Gas, etc. \$19.20	\$44.80
Table account	26.00
Fuel	6.31
Garden and Orchard	3.37
Miscellaneous	4.71
Total expenses for H. Evangel	\$ 85.19

<b>Fairview (a little over one month)</b>	
Car account	\$8.69
Table account	9.43
Canning supplies	6.85
Electric	6.00
Garden and orchard	2.85
Miscellaneous	7.84
Total for Fairview	\$ 41.66

Quarterly Bulletin, Partial cost of material and mailing	6.00
Total Operating Expenses	\$340.45
Deficit, July 1, 1943	\$ 44.72

Pray With Us about this deficit.

### REPORT FROM HOME EVANGEL

By Harold Wolgemuth

Surely the Lord hath done great things for us whereof we are glad. Praise His Name forever!

This past quarter has been perhaps the busiest one for a long time but it was also filled with many happy incidents.

The Gospel Hall in Knifley was dedicated April 25th with Bish. Wilbur Snider officiating. He also preached four nights immediately following the dedication, and large crowds attended. Thus started a good meeting which Bro. John Rosenberry carried on with very good results. Fifteen souls sought the Lord, and many testified to receiving help. At times we were not able to seat all the people due partly to inadequate seating accommodations.

We also used the tent loud speaking system which enabled many to hear who would not have heard otherwise. Of course we are now using it in our summer meetings but we also need one at Knifley. We hope and pray that the time will come when we shall have one as permanent property of Gospel Hall. A loud speaker would greatly aid in giving out the soul-saving Gospel.

We started a Sunday School in the Hall with an average attendance of 50.

The revival meeting was followed by a ten day Vacation Bible School which was well attended. The report of it is included in the General Bible School report. Suffice to say that interest increased. The first day we had 33 present, the last day there were 65. Also there were 19 who came only one day and were not enrolled. We believe next year we shall have a better school.

The interest has increased in the prayer meetings in general but especially at Dunbar Hill. One night we had a blessed altar service when one soul was reclaimed.

Evangel Chapel and Spout Springs Sunday Schools remain about the same as previously reported.

Spout Springs Bible School was well attended and on program night the parents turned out well and filled the house.

Our Love-feast was held the third Saturday of May. The presence of the Lord was present in a very gracious way. Our crowd was not as large as last year due



to a number of families moving away and visitors could not come because of gas rationing.

We trust each one who reads this report will pray that God will continue to bless in the salvation of souls.

#### REPORT FROM FAIRVIEW

By Warren J. Sherman

Changes here, changes there, changes everywhere, appear to be the order of the day. Little did we think that a year from last June we would be found in Kentucky. The Lord has led us here and we are thrilled and challenged by this surprise opportunity to labor for our Master.

Our arrival here on May 29th found for us a pleasant welcome and helping friends who have aided us greatly in getting adjusted to the work. A garden was started which is meaning more to us all the time.

It is a privilege to work under the able leadership of such a one as Bro. Engle who has truly been a great help in our getting adjusted to the work in the three communities. The Lord is blessing and encouraging us all along and so we feel like traveling onward in the service of King Jesus.

Sr. Mildred Winger was with us for the first two weeks and we found her to be an able worker but she was destined for a short stay as she was transferred to Garlin by General Conference. Sr. Beulah Arnold is with us for the tent meetings and several weeks following giving her devoted service for her Master.

The tent meetings are in progress at this writing having started June 19th with Rev. Wm. Lewis as the evangelist. Bro. Lewis' messages of the old fashioned Gospel are strengthening to all and God is working in the hearts of wayward souls. The tent is located between Miller Fields and Tartar with Bro. Vernon Brandt as song leader and caretaker.

The Sunday Schools and prayer meetings are encouraging although many families have moved out and are still moving out of the communities. Taking all this into consideration we feel that a great work is being done.

Join us in prayer that God's will might be done in every way.

#### Pennsylvania

Mt. Joy, Pa.

The Brethren in Christ of Rapho District held a tent meeting in Florin from July 3rd to 21st. The evangelist was Rev. John Minter from Shepherdstown.

He came backed up by the power of the Spirit and preached a full gospel.

The attendance was good. The Holy Ghost did His work and many sought the Lord. Sinners were saved, backsliders reclaimed and believers sanctified.

We believe the effects of this meeting will long be felt and we pray that the good work may continue.

There will be communion service at the Mt. Pleasant Brethren in Christ church Sunday evening, Sept. 19, 1943.

Musser M. Martin, Cor.

A woman who can talk her head off at a sewing bee, or bridge party or lodge meeting, and then say, "I just never could talk in church or in prayer meeting," will likely find herself speechless also at the judgment.

## —MARRIAGES—

**JENSEN - BURKHOLDER**—On Saturday, July 24, 1943 at the Pasadena Calif. Brethren in Christ Church, Sr. Viola E. Burkholder, daughter of the late Bish. and Mrs. C. C. Burkholder, and Mr. Theodore Jensen, Omaha, Neb., were united in marriage in the presence of many friends and relatives. The marriage was solemnized by the brother of the bride, Rev. Alvin C. Burkholder. May the blessing of the Lord accompany them through life.

**LEHMAN-LICHTENBERGER**—Miss Edith Mae Lichtenberger, daughter of Mr. and Mrs. Harry Lichtenberger of Mechanicsburg R. D. 4 and Robert Samuel Lehman of Mechanicsburg R. D. son of Mr. Simon Lehman of Carlisle R. D. were united in marriage on August 14 at 6:30 p. m., at the home of the bride's parents. The ceremony was performed by the Rev. Benj. M. Myers of Mechanicsburg in the presence of the immediate families.

**TROUTMAN - PETERMAN**—On Tuesday evening, June 29, 1943 Miss Florence Peterman became the bride of David Troutman, both from Newport, Penna. They have the honor of the first wedding in the Pleasant Valley Brethren in Christ church, Perry County, Penna. Eld. Benj. Myers, pastor of the church performed the ceremony in the presence of relatives, friends and neighbors. We pray God's blessing on this union.

## —OBITUARIES—

**WERT**—Harvey Wert was born near Carlisle, Pa., on January 18th, 1880, and passed away at Chicago August 2nd, 1943, aged 63 years, 6 months and 14 days. In 1909 Mr. Wert was united in marriage to Sr. Florence Wert, daughter of the late Bishop Jonathan Wert. Sr. Wert preceded him in death on Dec. 18th, 1940, after an invalidism of about twenty years, during which period Mr. Wert was a loving and tender husband, doing all that human hands could do to provide comfort for his wife, who bore her affliction with Christian grace and fortitude. Mr. Wert was raised in the Lutheran faith. Their married life was spent in Chicago. Two brothers survive, Clarence A. of Carlisle, Pa. and Albert of Decatur, Ill. Funeral services were held at Chicago, August 5th, Rev. Carl J. Carlson, officiating, and burial beside his wife at Oreana, Ill., on August 6th, following funeral services there. Text Jas. 4:14 "For what is your life?"

**HOFFMAN**—Ida Alice Hoffman, the youngest of a family of thirteen children was born December 10, 1870 at Easton, Ohio, and died July 29, 1943, aged 72 years, 7 months and 19 days.

Her father was Bishop Henry Davidson and her mother, Fannie Rice Davidson. Several years after her birth the family moved to White Pigeon, Mich. There she attended school and graduated from high school. At seventeen years of age she professed faith in Christ and became a member of the Brethren in Christ Church.

In 1891 Bishop Davidson and his family moved to Abilene, where the Bishop was called as editor of the church paper. For one year Ida taught a country school south of Abilene. November 7, 1895, Ida married Martin L. Hoffman of Abilene and the couple started housekeeping at 219 North East sixth street on an address that was to be hers for the rest of her life. Two children, Paul and Ruth were born to this couple. During a long term of service she shared with her husband all the joys and anxieties of pastoral service and their home was open to friends and strangers from far and near. Most faithfully did she care for her husband during a long period of illness ending in his death in June 1931. In later years she shared the comforts of her home with her sister H. Frances Davidson, after the latter's retirement from mission service in Africa.

Her immediate family surviving her are a son, Paul and his wife, Mary Ruth, of Abilene; her daughter Ruth, and husband J. Mark Irwin and two grandchildren Mary Lynette and Beth Louise Irwin of Mesheh, Persia; one sister Henrietta Brechbill of Harrisburg, Pa. and a brother Albert Davidson of California. Funeral services were held in the Abilene church July 31 with Eld. G. E. Whisler in charge, Bishop M. G. Engle, assisting.

**STUMP**—Ida Jane (Johnson) Stump, 73 died at her home northeast of Nappanee, following a stroke of paralysis a week before her death.

She was the daughter of Jacob and Lydia Johnson, and was born in Shelby Co., Missouri, June 2, 1870.

In the year 1893 she was united in marriage to Albert Brady of New Paris, Ind.

To this union was born three children, one child and the husband having preceded her in death.

In 1931 she was married to Martin Lutes who also preceded her in death.

In 1936 she was married to Henry Stump, of Nappanee, Ind., and has lived at the farm home until her death. She is survived by her husband, Henry Stump, a son Lloyd Brady of New Paris, a daughter Stella Welty of Goshen, Ind.; eight grandchildren; four great-grandchildren; seven step children; two brothers, Isaiah of Etna Green, Ind., and Jacob of Atwood, Ind.; four sisters, Mrs. Clara Mishler of New Paris, Ind., Mrs. Susan Waker of Warsaw, Ind., Mrs. Esther Grubb of Los Angeles, Calif., and Mrs. Mary Heckman of Nappanee.

She was converted in her youth and later united with the Brethren in Christ church of which she remained a faithful member.

Funeral services were held at the Brethren church of New Paris, conducted by Eld. Rial Stump, assisted by Eld. Virgil Feaster. Burial was in New Paris cemetery.

#### The Way of Holiness

Alfred S. Rotz

*Let all bitterness and anger  
Be estranged and far from you;  
Shun all slander and all clamor  
And the gossip evil too.  
Let not Satan find a harbor  
In your heart for earthly dross;  
Put the old man off forever,  
Crucify him on the cross.*

*When committed sins are covered  
And your inbred sin is gone,  
When accounts are fully settled  
And you're from your idols torn,  
Then put all upon the altar,  
Body, soul and spirit too;  
And the Holy Ghost and power  
Shall come down to dwell in you.*

*Let this be your daily motto:  
"Holiness unto the Lord."  
Christ in you shall be your armour,  
And your sword the Word of God.  
Ready now for highest service,  
And the humblest service too,  
You shall shine and live for Jesus  
Till your pilgrimage is thru.*

*Be a constant daily worker,  
Never lay your armour down.  
Seek to win your friend and brother  
As bright jewels for your crown.  
Keep the fires of God's love burning  
On the altar of your heart;  
Keep the gospel message ringing,  
Never from the truth depart.*

*Satan will not cease his fervour  
To beguile your soul away,  
But the Holy Ghost and power  
Will sustain you night and day.  
You shall surely be a winner  
If you keep on fighting sin,  
Preaching Christ to saint and sinner,  
And keep pure and clean within.*



## INVESTING IN SOULS

"From you sounded out the Word of the Lord \* \* in every place (I Thess. 1:8).

IN a missionary convention, about the beginning of the century, the treasurer of the society, in presenting his report for the preceding year, had contrasted the total receipts with the number of converts baptized on the fields, and had roughly computed the cost of saving a heathen. The idea fired the imagination of a young business man in attendance. Debarred, himself, from going to the field, he determined to invest all that he could spare in the most priceless of all commodities—human souls. For a number of years he carefully kept a record of the probable number of those to whom his gifts had brought the saving message of life eternal. Later, the door to missionary service unexpectedly opened, and he gladly left his business and friends, and went forth to China. There he was blessed with a fruitful ministry, and was used to establish and extend the work. Afterwards, however, he acknowledged that the number visibly brought to the Lord by his personal efforts had not equaled those whom he had reckoned as saved through his offerings on the basis above mentioned.

In this true incident there is an interesting commentary on the ministry of money. The servants of Christ at home who, by their sacrificial gifts, support the work of the missionaries on the field, are genuine sharers in the Gospel ministry. They make possible the presentation of the Word of reconciliation, and are filled with "great joy" (Acts 15:3) when the news is brought to them of "the conversion of the Gentiles." At the great "harvest home," which will be celebrated in the presence of the "Lord of the harvest," they will be introduced to many who, but for their financial help, would never have heard the saving message.

Nor is money the only medium that makes such returns. Were it so, the richer among the children of God would hold an unequal advantage over other brethren who are equally "rich in faith." There is another spiritual investment, the efficacy of which surpasses all others—prayer. Time spent in waiting upon God that His Kingdom may come, and His will be done on earth as it is in Heaven, combined with fervent supplication and tears for the energizing of the workers and the salvation of souls, is available to poor as well as to rich. Nor is it an easy service. The genuine intercessor soon finds himself in bitter conflict with unseen "principalities and powers," who do their utmost to hinder his campaign against them. Crafty and vindictive, their attacks and deceptions not infrequently cause him, through failure to understand the reality of the opposition, to gradually slacken his prayer life, and

sometimes even to cease from it.

Paul speaks in our text of some from whom "sounded out the Word of the Lord \* \* in every place." Not merely in Macedonia and Achaia, among their own people, was their witness borne, but wider and wider their ministry was carried until the Apostle confessed that in certain regions it was not necessary for him to speak. What a prospect for a pastor—the realization that his people were so zealous in evangelism that he could confine his efforts to the converts! A like revival is needed in the churches today. When prayer and money and personal testimony are used to the full in the Lord's service, the day of His coming will be indeed hastened. —*The Alliance Weekly*.

### Where Faith Sees Christ

C. C. Crowston

FAITH anchors not to the tiny pebbles of human reason and philosophy, but to the impregnable and eternal Rock of Inspiration.

Faith is the outward look to Christ  
Who came from out the heavens on high,  
To bring salvation to a world  
That under God was doomed to die.

Faith sees Creation's mighty Lord  
Haste down in love from Heaven's dome,  
To take a host of once sin-bound slaves  
Back to His bright supernal Home.

Faith sees the Cross with all its woe  
Endured by God's own sinless Son,  
And knows that full salvation there  
By Him for all mankind was won.

Faith's piercing eye, with joy supreme  
Beholds the spoiled and vacant grave,  
And sees the Christ of Cross and Tomb  
Exalted now with power to save.

Faith sees Him on the Father's throne  
Engaged in interceding grace  
For all who feel the bane of sin,  
And seek in need His holy face.

Faith sees Him coming down the sky  
To rapture all His loved ones Home—  
To worship in His joyful courts,  
And nevermore in exile roam.

Faith sees Him on His Kingdom-throne  
With radiant scepter in His hand,  
Reigning in power and righteousness,  
With all His foes forever banned.

Faith knows these overwhelming truths  
Related to our precious Lord  
Stand forth as monumental peaks  
In God's own priceless, flawless Word.

Faith never turns its eye *within*,  
But ever, always, *up and out*;  
It lays its happy hand on truth,  
And simply trusts without a doubt.

### Answers to Questions on Missionary Page

1. Sikalongo is in Northern Rhodesia.
2. Choma is only a railroad station. There is only one hotel, one store for Europeans, one doctor for both natives and Europeans, also a native hospital, quite a number of native stores run by Indians and one is run by a Greek. Most of the Europeans are men working on the railroad. There is also a boarding school for European girls.
3. Sikalongo is 23 miles from Choma, and we always count on over an hour to make the trip by car.
4. Choma is approximately 417 miles from Bulawayo.
5. Macha, and it is 62 miles from here.
6. Right here at the station the country is quite level but in the distance to the south and east we can easily see the beginning of the hills of the Zambezi Valley.
7. You can find this answer elsewhere in the Visitor.
8. Bro. Taylor started Sikalongo and he made the house of pise', which is stamped ant hill ground. A wooden form is made and the ground is stamped until it is hard. Our house is white washed. In a picture it makes a nice appearance but one can only see the outside. Every year after the rains much repair needs to be done because of the erosion and also because of the ants. Like some people's lives, they make a nice appearance only.
9. The natives speak Tongo.
10. We have a boys' boarding school.
11. Our boys specialize in agriculture, building and shop.
12. The native church here is not as large as at some of our other stations.
13. Our outschool teachers must be the pastors or preachers at their schools too. They are responsible for all religious services. It is also their duty to visit the villages in the vicinity of their schools.
14. Much of the backsliding among the girls is when they come to the age of marriage. Many of them go to heathen men, then of course they are taken out of the church. Many of the men fall morally.
15. No. We cannot do the work alone. We need your help, not only financially but above all we do need your prayers. None of us have an excuse to be idle. We cannot say "no man hath hired us." Let us give of ourselves anew to the Master. "Why stand ye here all the day idle?"

—*Esther Mann*.

"Do now what you will wish you had done looking back from eternity."



# "THE BATTLEFIELD OF INHERITANCE"

E. Van Houghton

"Possess the land, which the Lord your God giveth." (Joshua 1:11.)

**J**OSHUA is a book of conquest. It tells us of a good fight of faith for every Christian. It records the consummation of the redemption of Israel in two parts: "out" and "into." Out of Egypt and then into Canaan. In this marvelous book we have many difficult battles and yet glorious conquests. How much like the great battlefields of the soul! It is well to remember that the greatest battles are not fought upon "Flanders Fields," but upon the battlefields of the human soul.

## Considering Joshua

1. His Commission: "Go over this Jordan, thou, and all this people." When God says do a thing, there is only one thing to do—mind God. But the sad thing about this was that some did not go. Listen to this, (Numbers 32:5) "and bring us not over Jordan." These were the "Reubenites" and the "Gadites" who chose their inheritance just outside the Promised Land. These are a type of carnal Christians who like to attend holiness meetings, hear good, sound, Holy Ghost preaching and even belong to a Holiness Church, but are not willing to pay the price and pray clear through to Full Salvation. When Jesus came into the country of the Gadarenes, (Mark 5) a man met him with an unclean spirit. He healed the man, drove the devils out into the swine. The swine tenders took the message and published it in the city and throughout the country until a multitude of people including the swine owners came out to see Jesus. Here is the tragedy. They thought more of their "pork chops" than of the Christ of God. Here was their heart's desire, "And they began to pray Him to depart out of their coasts." Who were these people? They were the descendants of the tribe of Gad who failed to inherit the land. There is no account given in the Scriptures that Jesus ever went into Decapolis. Christ cannot enter hearts that will not welcome Him.

2. His Preparation: "There shall not any man be able to stand before thee all the days of thy life: as I was with Moses, so I will be with thee: I will not fail thee nor forsake thee." (Joshua 1:5.) This gives us a wonderful picture of Joshua's preparation. It came from God. Nothing carnal in this. The soul that gets his preparation for an inheritance among them which are sanctified must be wholly dependent upon the will of God. When God fixes the soul in His good way there is no need of carnal weapons. This takes all of the big "I" out and leaves us sweet and submissive to the directive mind of Christ. The battle from now on will be on the outside, not on the inside. Thus, when God

gives us His preparation, and we are fully equipped with the armor, He can turn us loose in a thunder storm, with the enemy's arrows flying thick and fast, but we will keep our feet on the ground, and our heart in the heavenlies. Praise the Lord!

## Conquest and Settlement

Now, in this battle for our inheritance, there are two parts; the Conquest and the Settlement. The Conquest is the battle part, while the Settlement is the inheritance.

1. Conquest: They must come "clean over Jordan." Too many people wonder why they cannot get wholly sanctified, or live a sanctified life. The answer is found in the above portion of Scripture; they do not come "clean over." It may be some "pet" habit that is not pleasing to God, or it may be the tithe question; at any rate, it is something that they are fighting on the battlefield of their own soul.

Now they were to conquer, first, the interior, second, the north, and third, the south. The interior stands for the heart, the north stands for the head, and the south stands for the feet. In other words they were to conquer from head to foot, and that takes in all. Thus Paul said, "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." (I Thess. 5:23.)

## The Pathway of the Just

Agnes Hisey Olsen

The white Milky Way  
Encircles the sky,  
In a stellar display,  
As a cloud floats by  
O'er the far blue height,  
Like a lamb's soft fleece,  
While the angels of night  
Light the lamps of peace.

So mild are the beams  
From that heavenly way!  
So holy the dreams  
Of celestial days!  
O! God must be near  
In the fair galaxy,  
Beloved ones appear  
Who beckon to me.

The path of the just  
Shines evermore bright,  
Most sweetly, we trust,  
When home is in sight.  
The morning has wings,  
Like doves flying down,  
But eventide brings  
A robe and a crown!

2. Settlement: Now, as we study this book, we find that they were to occupy as they went. This means growth in grace, and they were not to cross any bridges before they came to them. When we have crossed clean over Jordan and possessed the land, God expects us to grow in sweetness, patience, perseverance, and power. This leaves no room for a coldness of spirit, half-heartedness in our work, critical attitude towards the righteous and a fretful, worrying spirit.

In this Settlement there are two outstanding texts: *First*, "Every place that the sole of your foot shall tread upon, that have I given unto you, as I said unto Moses." (Joshua 1:3.) That means, set your foot down and believe God for every promise. *Second*, "From the wilderness and this Lebanon even unto the great river, the river Euphrates, all the land of the Hittites, and unto the great sea toward the going down of the sun, shall be your coast." (Joshua 1:4.) That means TAKE IT ALL. No wonder we do not have many "stall fed" calves these days.

## Some Outstanding Hints

1. "Now therefore arise, go over this Jordan." (Joshua 1:2.) This means to be on the move. A standstill religion means a backfiring religion.

2. "And she bound the scarlet line in the window." (Joshua 2:21.) This suggests to hide under the blood. "The Blood, the Blood is all our plea."

3. "And Joshua fell on his face to the earth, and did worship." (5:14.) We shall bend to the Great Leader. His will be done in all things.

4. "O Lord, what shall I say when Israel turneth their backs before their enemies?" (Joshua 7:8.) This means FACE THE FRONT. God never gives "back armor" when Christian principles are involved.

5. "There is an accursed thing in the midst of thee, O Israel." (7:13.) Beware of the wedge of gold. How many times the money question has cankered in the hearts of Christians and Christian workers. The disobedience of one man in the camp kept the blessing from coming to Israel. Just one individual in a church with a wrong or selfish motive will tie up the blessings that God wants to give. When the devil gets the wedge in somebody will have to die. It may be a church dictator or boss, or some carnal member.

6. "Now therefore give me this mountain." (Joshua 14:12.) It takes real Christian soldiers to take the mountains. It may be a hard climb to reach the top, but O the beauties of a glorious sunset. The Conquest and Settlement may be hard, but it is a worthwhile battle. "Fight the good fight of faith; lay hold of eternal life." (I Tim. 6:12.)

—The Wesleyan Methodist.



# SOUL FOOD

George Mueller

IT HAS pleased the Lord to teach me a truth, the benefit of which I have not lost for more than fourteen years. The point is this: I saw more clearly than ever that the first great and primary business to which I ought to attend every day was, to have my soul happy in the Lord. *The first thing* to be concerned about was not how much I might serve the Lord; but how I might get my soul in a happy state, and how my inner man might be nourished. For I might seek to set the truth before the unconverted, I might seek to benefit believers, I might seek to relieve the distressed, I might in other ways seek to behave myself as it becomes a child of God in this world; and yet, not being happy in the Lord, and not being nourished and strengthened in my inner man day by day, all this might not be attended to in the right spirit. Before this time my practice had been, at least for ten years previously, as a habitual thing, to give myself to prayer after having dressed myself in the morning. Now I saw that the most important thing I had to do was to give myself to the reading of the Word of God, and to meditate on it, that thus my heart might be comforted, encouraged, warmed, reproved, instructed; and that thus, by means of the Word of God, whilst meditating on it, my heart might be brought into experimental communion with the Lord.

I began therefore to meditate on the New Testament from the beginning, early in the morning. The first thing I did, after having asked in a few words the Lord's blessing upon His precious Word, was to begin to meditate on the Word of God, searching as it were into every verse to get a blessing out of it, not for the sake of preaching on what I had meditated upon, but for obtaining food for my own soul.

The result I have found to be almost invariably this, that after a very few minutes my soul has been led to confession, or thanksgiving, or to intercession, or to supplication; so that, though I did not, as it were, give myself to prayer, but to meditation, yet it turned almost immediately more or less into prayer. When thus I have been for awhile making confession or intercession or supplication, or have given thanks, I go on to the next words or verse, turning all, as I go on, into prayer for myself or others, as the Word may lead to it, but still continually keeping before me *that food for my own soul is the object of my meditation.*

The difference, then, between my former practice and my present one is this: Formerly when I rose, I began to pray as soon as possible, and generally spent all my time till breakfast in prayer, or almost all the time. At all events I almost invariably began with prayer, except when I felt my

soul to be more than usually barren, in which case I read the Word of God for food, or for refreshment, or for a revival and renewal of my inner man, before I gave myself to prayer. But what was the result? I often spent a quarter of an hour, or half an hour, or even an hour, on my knees, before being conscious to myself of having derived comfort, encouragement, humbling of soul, etc., and often, after having suffered much from wandering of mind for the first ten minutes, or a quarter of an hour, or even half an hour, I only then began really to pray.

I scarcely ever suffer now in this way. For my heart being nourished by the truth, being brought into experimental fellowship with God, I speak to my Father and to my Friend (vile though I am, and unworthy of it) about the things that He has brought before me in His precious Word. It often now astonishes me that I did not sooner see this point.

*Take the golden key, He calleth thee.  
Enter into the holy place.—Tract.*

## God's Best

*God gave His best, His only Son,  
To die on Calvary's tree.  
He thought His best was none too good  
To show His love for me.  
And shall I then give less than best  
To One who loved me so  
Or live below His plans for me?  
My life shall answer, No.*

*God did not give His best that I  
Might weak or idle be,  
He gave His best that he might make  
The very best of me.  
He knows what I can do and so  
I take His plan and way  
To give the best and be the best,  
And do the best I may.*

*And so I give my best, to God  
In service and in store,  
He's always giving me His best  
Until my cup runs o'er.  
And people wonder how I live  
So happy and so blest;  
It's just because I'm living where  
I always get God's best.*

*While those who get the best of earth  
Are often feeling blue,  
God's smallest blessings bring a joy  
That this world never knew.  
And when earth's best is turned to gall  
Or sinks in death's dark river,  
The ones who gave to God their best  
Will get His best forever.*

—Selected.

## Give Attention to Doctrine

EXPERIENCE must be grounded in truth. Christians are urged to be able to give a reason for the hope that is within them. Furthermore, we are expressly exhorted to give attention to reading and to doctrine. We must do this, not only to save ourselves but them that hear us. Many new people are constantly being received into the church and thousands of children and young people are growing up in the church. These must be well instructed in our doctrines, if they are ever to become strong in the faith. This instruction can be had only by patient and painstaking teaching of the doctrines and usages of the church.

The earlier preachers of the modern holiness movement gave much attention to doctrinal teaching, and sought to instruct their converts in the truth as well as to establish them in grace. Now that the doctrine has become so familiar, is there not a danger of failing to recognize the fact that these new converts and the young people have not received the same wholesome instruction that the older people were given? Too much has been taken for granted. Even Biblical allusions are often misunderstood, because the hearers are not familiar with Biblical history.

We should give the utmost attention to the proper instruction of our people in the fundamentals of the faith. Attention must be given to first principles. The great facts as to the twofold nature of sin, the critical meanings of the terms justification, regeneration, and adoption when used as the concomitants of the experience usually known as conversion; the relation of these to entire sanctification; the various terms used to denote this deeper experience—perfect love. Christian perfection, the rest of faith, and entire sanctification—all these should not only be understood in a general way, but definitely and explicitly. The Scripture teachings concerning these great doctrines should be the possession of every mature person.

It should ever be kept in mind that preaching differs from teaching. Preaching usually is for action or inspiration; teaching is for instruction. There is no royal road to learning, even in religious things, and only by diligent effort shall we be able intelligently to give a reason for the hope that is within us. The Holy Spirit will help every earnest, honest soul. No church which omits the teaching phase of its ministry can ever hope to be a strong church.—Selected.

My Lord hath now given me experience (howbeit weak and small) that our best fare here is hunger. We are but at God's by-board in this lower house; we have cause to long for supper-time, and the high table, up in the high palace.—Rutherford. (Not Judge Rutherford.)



## Foreign Missions

### April at Sikalongo Mission

Esther Mann

AT MONTHLY intervals we try in one form or the other to add "notes from our diary," to the Foreign Mission page. Sometimes we do have unusual things which happen, but then other times we carry on in the same routine day after day.

As we think back over the past month, ah! we think, just what shall we write this time? There has been nothing outstanding. But let me look. Perhaps there have been several things a little different for some days.

But first of all before we go to the diary, let us do a little reviewing. This is the day and age that we "go in" for tests, to see how much we know. Look at the following questions, see how many of them you can answer, then find the answers in another column.

1. Where is Sikalongo Mission, in Southern or Northern Rhodesia?
2. Is Choma a large city?
3. How far is Sikalongo from Choma, and how long does it take to go there by motor car?
4. How far is Choma from Bulawayo?
5. What is our sister station and how far is it from here?
6. Is the country flat or hilly around Sikalongo?
7. How many workers are here and name them?
8. Is the mission house made of burnt brick like the other mission houses and who started the mission?
9. What language do the natives speak, Tonga or Sindebele?
10. Do we have a girls' boarding school or boys'?
11. What special industrial work do our boarders do?
12. Is the native church very large?
13. In our outstations or outschools do our teachers teach school only?
14. What seems to be the cause of much of the backsliding, not only here at Sikalongo but other stations as well?
15. Can we do the work alone or do we need your help?

\* \* \* \*

Now Notes from "Our Diary"

#### APRIL

1. To-day the matter of Nellie's courting has been brought up. Nellie is a young Christian girl and for several years has been engaged to a young man. Nellie is tired of waiting, for the boy friend has several more years before he wants to get married. But perhaps the real reason is that she has another suitor. The girl's parents were called and also the former

friend's parents and the matter was "cut off" and now the courting of the other friend can proceed properly. This matter took up over an hour of Mufundisi's time, but the Mufundisi is more than a spiritual father.

2. To-day is the first Friday of the month. We have prayer every day. Much prayer was made for the Brubaker party. Surely the Lord will hear and answer our requests.

3. The veterinary tried to come out to inspect our cattle, but when he got seven miles from the mission he had to return because the river was too full to cross. We still need your prayers in behalf of the tsetse fly quarantine. It has indeed worked a hardship upon us, but our GOD whom we are serving is able to undertake for this.

5. Mhlobeki Moyo from Southern Rhodesia arrived to-day. He will hold our revival services for this term. We do pray for good results.

8. Moyo has been giving good sermons but as yet we have not had the break in the meetings which we need. God does speak to souls if they only will obey His voice.

9. Friday P. M. the Macha people arrived. We were glad to see them again. We are looking forward to several days of fellowship.

10-11. We had a good love feast service with the native church. Each outschool was quite well represented, and it was good to eat together again.

12. The Macha people again returned to their station. Our revival continues on for several more days.

15. Mr. Foster from the Masuku Mission was with us for a few days. He had made a tour of their schools in the valley and he came up this way on his return home. He had been ill with malaria for several days so he was with us to rest up

### Accusation

"White man, tell that story over.  
Let us hear those words once more  
For our ears are dull of hearing  
And we never heard before.  
White man, did the God of Heaven  
Send His Son for such as we?  
Did He die in pain and sorrow  
Just to set poor sinners free?  
White man, just another question  
Have you known this story long?  
What? Your fathers knew this story  
And they never told our fathers  
That they might the Saviour know?  
All those many years ago."

—Louise Kenneme

a little before he continued the rest of his journey of 23 miles. He did most of the trip by foot as he was unable to use a bicycle much of the way.

20. The Lord has been with us and has been our stay, yes, in the daily routine of work.

"What better evidence of spending one's life getting results can there be than the constant conviction, that we are workers together with God. His are the results laid down before the world was. Ours is the asking in Jesus' name, the receiving, the enjoying. 'He that reapeth receiveth wages, and gathereth fruit unto life eternal'."

### From India

DEAR Readers of the Visitor,  
Greetings from Barjora in Jesus' name.

The Lord has been faithful indeed to us, therefore will we praise Him. During the rather upset conditions of the past year, we have been upheld by His precious promises. He has proved Himself strong in behalf of those whose hearts are perfect towards Him.

The spring months have flown fast. After our return from Monghyr, the threads of the work had to be picked up, unravelled and again woven into a symmetrical and orderly pattern. Naturally our endorsed absence from the station for three and a half months had its effect, but things have again become normal, and the work is progressing under the blessing of the Lord. There was, however, one interruption when we were officially called into Saharsa for the time of Mr. Ghandi's fast in February, but after three weeks we again returned. Since then we have been permitted to live in peace and quiet.

The first week in May brought Barjora a time of real spiritual refreshing. After weeks of praying, God answered by sending His servant, Bro. Herbert Pritchard of the Regions Beyond Mission to us for a full and blessed week of convention meetings. Preachers and many others came in from Saharsa, Madhipura, Saur, and Begu Sarai to share God's blessing with us. The school house was too small to accommodate the crowd, so we turned the boys' dormitory (a long open room nicely adapted to the purpose) into a temporary meeting house. It was a time of rejoicing as well as heart-searching under the pungent light of God's Word. The burden of Bro. Pritchard's messages was that there should be "Glory in the Church." He showed us through the Word that the Lord desires the church, the family, and the individual to daily glorify Him. The Lord met with us and we felt greatly refreshed and strengthened. During this week we were privileged to have with us Bro. Charles Engle, and Bro. Dick came out from Saharsa a day.

The latter part of May we left for Ka-

limpong, a hill station 30 miles from Darjeeling, and spent a very enjoyable and spiritually profitable month there. We met so many of God's children, and enjoyed the fellowship we had with them. Then too, it was a privilege to be "taking in" instead of all the time "giving out." We stayed in the home of a young, American missionary couple, evacuees from China. They have sought refuge in India and are continuing their Chinese language study and work among the Chinese in Kalimpong. By being with them we had the opportunity of giving our testimonies by song and word to the Chinese.

We greatly appreciated Bro. Engle carrying on for us here during our hill furlough. Now that we are home again, the rains have broken and there is relief from the heat.

The boys in the orphanage are getting along nicely. They love to sing the choruses, and some of their prayers are a real inspiration. Six older lads who attended Middle English or High School last year in Siwan came home for their hot-weather vacation, and left us again the latter part of June. These teen-age young men need your prayers. The two oldest, Seth and Ishmael, are continuing their High School studies and will be living in the Government hostel among Hindus and Mohammedans. Please remember them that they may be true to the Lord and to their convictions. Augustine, Darshan, Hanok and Paul are in Middle English, and live in the Mission hostel in Siwan. All of these boys are sincere and some of them have taken a very fine and definite interest in spiritual things. Before leaving for school this time, Paul came to me quietly and asked for scripture references on several of our doctrinal teachings. He wanted to know whereof he believed. We covet our young men and boys for the Lord, and trust that you will be our prayer partners in this.

The services in English continue weekly at the home of our Anglo-Indian neighbors. This week we are beginning a Bible Study Class to be held weekly in the home of Mr. and Mrs. Kamen, the Roman Catholic family whom we mentioned in the Annual Report. Since the Report, both Mrs. Kamen and daughter have accepted the Lord Jesus Christ as their personal Saviour. We are praying for Mr. Kamen and his 15 year old son, Billy, that they may also be saved. Please pray that the Lord's very special blessing may rest upon this weekly Bible class.

We rejoice in Christ, our Saviour, and conquer through Him. Remember us, your brother and sister in Christ in Barjora.

Yours in Him,

Allen and Leoda Buckwalter.

(Written July 9th)

Did you ever know anyone who had made a failure in life, who did not lay the blame on someone else?

### Mtshabezi Mission

THIS afternoon as I was meditating a part of the third chapter of Ephesians came to me and with it a deeper realization of the love of Christ. I was especially attracted to the 17th, 18th, and 19th verses. The clause, "to know the love of Christ that passeth knowledge" has clung to me. "The love of Christ." We see it and realize and know He loves us but we cannot fathom it. It is too great. It is too wonderful.

In these days we do long and pray that the love of Christ may be manifested in this old world as never before. But thank God for those who know of a truth that His love has been shed abroad in their hearts.

God's work is going on in this part of God's vineyard. There are some who are going forward in His service. We long to see more of a real crying out to God to be delivered from sin. But we are thankful for the few.

On May 15th we met for our love feast and baptismal service. There were 19 baptized and three returned to church fellowship. Some of these boys and girls may not have the *full* understanding of God's plan of salvation but they do know what it means to have their sins pardoned. Many highly educated people do not realize this great and beautiful work in their hearts. We do thank God for every one who has this wonderful testimony.

We do not have services on Saturday evening as we do not encourage but discourage our people to be out at night. Sunday morning we met at ten o'clock for the Communion service and feet washing. There was a spirit of deep solemnity over the congregation as we again remembered the death and suffering of our Lord and Saviour. There were two hundred and ninety-nine who participated in this precious service. We were so glad to have some of our colabourers here from Matopo, Brother and Sister Albert Brenaman and Grace, and Sisters Wingert and Engle. Brother Brenaman assisted with the service. I often wonder how often we will meet in such a service before our Lord returns. Jesus' death and suffering is made more real to us in this service and we are made to realize afresh His great love to us, the love that passeth knowledge.

There were four hundred and seven present in the second service. We are glad to tell you God is working among the people. Just recently a man who had been a member, but stepped aside gave a testimony telling how God has delivered him from the tobacco habit. We are so glad for this. His wife has been praying for him for a long time. We are praying that he will go forward and return to the fold again.

The women of our congregation are showing quite a good interest in the Lord's work, to get out and visit others and to speak to them and to have prayer with

them. We have a mothers' meeting once a month on prayer day just for believing mothers. We have a membership card for them. Some have been here every meeting for three years. We have fifty-six enrolled. I do ask you to help us pray for these mothers. Some have a hard life and they do need all the help we can give them.

In the services we usually have a spiritual lesson with prayer. After that we use some subject which we feel will be beneficial to them in their homes and in their family life.

We do need your prayers also for some of the unsaved men about us. One man Muhlwa, whose father was a witch doctor, was here recently. He says he does not drink or use tobacco and he knows much of the Bible. He has only one wife but he will not yield to God. We asked him one day what he would say if Brother Steigerwald were to ask him why he does not come to God. He said, "My Father, what could I say?" Satan tries to bind men everywhere, but we need the men to help and we want their souls for God.

We continue to watch and hope for word from our outcoming missionaries. We hurriedly look through the mail when the mail-bag comes. Oh how we hope there may be word that they are at Cape Town! So far we have not heard or received the desired word. I ask myself if I am as watchful or think as much about the coming of the Lord as I am for the coming of our co-workers. Are we watching for the signs of His coming? He will come some day, but He will not send us a wire to tell us He is near and hopes to soon be here. It means for us to have clean hearts filled with His love.

I am sure all who have heard that the approach of our bridge was washed away, will rejoice with us to hear that the Government is repairing and enlarging it. It was a five span and is to have seven spans when it is finished. We do thank God for this. We realize what a blessing the bridge has been when we have to again be pulled through the river with oxen.

We also thank God that we will be able to reap some corn and peanuts this year, but cannot tell how much. But we do thank God for everything He has given us. Also the grass for the cattle is better in some places.

We are nearing the close of this school term. So all are busy with examinations and grading the girls' industrial work.

Since starting this letter word has come that prospects of our missionaries to get away from the United States looks quite bright. How we thank God.

We are all in usual health. We do ask you to pray that each one of us may seek to do the Master's will in everything.

Yours for souls,

Abbie B. Winger.

May 25, '43



## The Family Circle

### The Barrel of Meal that Wasted Not

ONE morning in the early spring, a party of us were motoring from Jerusalem to Jericho along the winding road built by our soldiers during the war. Never shall I forget the slopes of those Judaeen hills dappled with little flocks of sheep and the roadside gay with anemones in full bloom.

Presently the landscape began to change as we descended towards the Jordan valley, and the rugged rocks stood up on either side. The pasture land had been left behind, and the voices of nature were silenced save for the gurgling of a little brook. We had reached Cherith.

#### THE RAVENS AT THE BROOK

How vividly one could picture Elijah in his hiding place, drinking from the brook by day and sleeping in the clefts by night. "And the ravens brought him bread and flesh in the morning, and bread and flesh in the evening"—ravens like these that now kept sweeping in circles round our heads and disappearing again into the holes of the rocks?

Turning to our chauffeur, a native of the country, I said, "In Europe many people think that the ravens which fed Elijah were a section of wandering Arabs; is that likely?"

"No, madam! That could not be. What did Arabs live on if not their flocks and herds, and where on these rocks is there grass for their goats and sheep? No! 'Twas these black birds you see overhead that brought Elijah his food."

And Scripture tells us they brought it morning and evening without fail. It did not need much faith to believe it that noon-day in any case. It seemed the most natural way for the Almighty to supply the needs of His messenger.

I imagined it was hard for him to leave Cherith and make his way to Zarephath when he knew that Ahab was seeking his life. But he went, and in obeying was rewarded not only with his "daily bread," but the care of a widow, the comfort of a bedroom, and the joy of knowing that two others were able to share with him "the barrel of meal" that "wasted not."

#### THE PREACHER WHO MOVED A NATION

With such thoughts in my mind, I was hurried along once more in the machine across a wilderness made famous by another prophet—the Elijah of the Gospels. This barren scrubland had once witnessed thrilling scenes, when a preacher brought crowds out of Jerusalem and all Judaea and all the region round about Jordan to hear the voice that cried, "Repent! Re-

pent!" But the preacher who thus moved a nation had his "raiment of camel's hair and a leathern girdle about his loins, and his meat was locusts and wild honey." God fed him with the products of the bush.

Here were two missionaries living nearly a thousand years apart, both setting out to deliver God's message, trusting Him alone to supply their needs! Sometimes I wonder whether as a Church we have not lost the thrill of the direct providence of God, because the way has been made too smooth for us. I wonder whether still we might not know something of Elijah's increasing confidence, as morning after morning he would watch for the ravens, or at Zarephath would look into the barrel of meal which was being silently filled from heaven's store. John the Baptist could sit down to his meal of honey and locust beans without questioning the following day's supply. It is nearly two thousand years since, and "times have changed." Yes! But alas, the change is with us; our faith has changed. The Omnipotent remains the same.

#### A TROPHY OF D. L. MOODY

My dear father, now in heaven, was converted from atheism on the second night of D. L. Moody's meetings in Rosemary Street Church, Belfast, on September 7, 1874. Nineteen years later he had a call from God to launch out with his family into the wilds of East Central Africa to evangelize the untouched tribes of the interior. Selling his home, he started with limited capital. He had neither society nor committee to back him, and only his most intimate friends were aware of the undertaking. The honorary secretary of the C. M. S. wrote, on the eve of his departure:

"You know my opinion regarding the venture you are making. I am sure of your zeal in endeavoring to make known the Gospel of the Lord Jesus Christ. I pray God to avert the catastrophe which your scheme appears to court."

A brother missionary also wrote him from Mombasa:

"You do not ask my opinion regarding your expedition, but I must frankly tell you I think it would be a great mistake for you to take your wife and children into such a place. What, if you were to die, is to become of them? You may say you go in faith. True! But it is written, 'Thou shalt not tempt the Lord thy God.'"

#### TRAVELING AMONG THE SAVAGES

Undaunted he landed at Mombasa in 1893 with mother and five children—the youngest hardly six weeks old. Our goal lay inland about three hundred miles among savages who had already proved themselves very treacherous. Missionaries

came into camp to say "Good-bye," and did not hide from us their fears that we were going to certain death.

In the quiet of the following morning we read together, "The Lord is my Shepherd, I shall not want." Knees were bent in prayer and, at the sound of the whistle, loads were lifted on the heads of one hundred and twenty porters.

We plunged into the unknown. Father and mother generally walked, while we children were carried on chairs. There was no beaten path, but with the help of a compass we followed the little winding animal or human tracks that led towards our destination. Even these would disappear at times, leaving us the problem of cutting our way through the forest or walking all day along a river bed.

Sweltering through the arid desert on a thirty-five hours' forced march to reach water, some of the safari nearly lost their lives. Higher up in the region of the Voi River we were overtaken by the rainy season. Day after day fires had to be lit at night and our mattresses dried before we could be put to bed.

#### LIONS ON EVERY HILL

The country was infested with lions, which answered one another from hill to hill all night long. But more dangerous still were the marauding hordes of Masai, whose long spears have been responsible for untold cruelty across the plateau-lands of Africa. We usually marched from sunrise till 3 o'clock without a break, but one sultry noon a halt was called to make a cup of tea, and before the carriers were well under way again we were caught in a thunder-shower. Not long afterwards the headman came running back decidedly perturbed. "Master!" he said excitedly, "Masai! Masai! Come and see!" He took my father to where a wide trail had been beaten down by them since the rain had fallen—a band of warriors about one thousand strong.

This caused considerable alarm, nor was the morale of the caravan improved that evening when we pitched by a river bed whose banks were littered with men's skulls and the miscellaneous debris of a previous caravan they had annihilated in this lonely spot. Somewhere in the surrounding forest were those murderers, yet we passed the night unmolested. Then, at the first opportunity porters threw down their loads and decamped, but they were traced and brought back.

#### THE WHITE MAN NOT WELCOME

Eventually, crossing the Nairobi plains we struck out into the heart of Ukamba. There, after more than two months trekking we prepared to settle. But the chief sent a curt message. "Tell the white man to clear out or he and his party will be dead in three days." Finding father resolute, however, he proposed the blood brother covenant. Thus, by each participant eating a mutton chop dipped in the



other's blood, in the presence of a mass of black, unclad humanity, the white stranger and the dusky chieftain were forever "brothers-of-one-blood." The hearts of this clan were ours from that day onward, for the dark ruler never broke his plighted troth.

Beyond his jurisdiction, however, these proud Wakamba of the hills deeply resented the intrusion of foreigners. It was in the days of the Imperial British East Africa Company, before the country became a protectorate, and little forts here and there, each manned by an Englishman with a handful of Soudanese riflemen were the only British stations. The nearest of these was Machakos, eight miles away.

Across this eight mile plateau, one day, an armed escort of native soldiers carrying hammocks arrived unexpectedly at our house and delivered a letter from the Commissioner. As mother and father read the contents, something in their faces betrayed uneasiness, but they kept the news to themselves. A mob of several thousand bowmen, wrote the officials, were on their way to murder us and burn our station. They would arrive soon after sundown. If successful, they intended the following day to storm Machakos itself. Thither, we were asked to make our escape without delay—hence the escort.

There seemed "but a step between us and death." My parents sought divine guidance, and decided to stand or fall at their post. The soldiers disappeared and the shadows of evening lengthened. We children were laid to sleep in our outdoor clothes, and shoes ready in case of emergency. A hamper of baby things had been put together, and father was protected by a couple of basket-work trays strapped across his chest and back. My mother's feelings can be better imagined than described. Was there just a chance that she might effect our escape through the darkness with her infant in her arms, while the barbarians set a light to the roof.

Darkness covered the hill and the bowmen were halting (so we learned later) in the valley below. Inside the dining-room three figures knelt in prayer, father, mother, and a friendly native. They told God they were willing to lay down their lives for the cause of Jesus Christ, but asked that the danger might be averted for His glory. A noise outside interrupted the prayer. "They have arrived," thought my father. "No time now for escape. I must face them. God help me!" With that, he opened the door onto the verandah.

#### GOD'S INTERVENTION

There, whizzing like an aeroplane across the sky, was an enormous meteor which lit up the hillside and left a trail of light in its wake when it disappeared over the plains. As it swept over the heads of the warriors, they fled in a panic to their homes crying, "The white man has sent fire from heaven!" Nor did they ever return

to attack. One word spoken from heaven had made our lives secure.

Before long our purse was emptied and our store of barter foods exhausted. For years we had neither bread nor butter, flour nor sugar, tea nor coffee, but lived on native produce. An antelope bagged on the veldt, with grilled locusts or fried white-ants made an occasional variety in the menu. We were completely cut off from the outside world, for we had not so much as a penny to post a letter. During those days, mother and father sometimes paced the garden at night, and with hearts of iron clung together and renewed their vow that "tribulation or distress" should never move them from their post.

#### STORY OF A CHRISTMAS DINNER

One Christmas was clothed with vivid memories. Father had been out on the plains and shot a rhinoceros, the twenty pound tongue of which was reserved for our Christmas dinner, and hung up outside in the cool. The clay walls of our four-roomed dwelling was decorated prettily with wild flowers, ferns and evergreens. We had written one another little notes of love and goodwill, and in the absence of shops, had done our best in the way of presents by stuffing match-boxes with miscellaneous collections of beetles, butterflies and rat's tails done up in colored ribbons.

Early on the eventful morning we were all astir, but what was our disappointment, on running to fetch down the tongue, to find it had disappeared in the night—our Christmas dinner was gone! It was too late now to get anything else. Our hearts sank. A sudden inspiration came during breakfast: why shouldn't we ask God to send something for Christmas dinner? So after the Bible reading, father allowed each in turn to make our simple request.

Anxiously we waited as the hours slipped by till nearly midday. Then several shots rang out, announcing the arrival of a caravan of porters. Surely they were bound for Uganda and had missed their way? But soon their loads were thrown down on our verandah and a letter from the headman's pocket told the secret. A fellow-passenger alone on the deck with my father one night, had been led to accept Christ. He happened to call at Mombasa and asked news of our family, but was told that no letter had come down or goods gone up for a very long time. Rumor had it that we had been murdered; if not, we must be in dire need. Thus it was that this gentleman sent up a safari of provisions which arrived at noon on Christmas in answer to childish prayers. Was ever such a Christmas dinner in the virgin wilds! The barrel of meal wasted not, neither did the cruse of oil fail.

When Bishop Tucker was escorting the first lady missionaries to Uganda he visited us with Dr. Baxter, and not only helped us financially but persuaded his colleagues

to open their trunks and part with as much clothing as they could spare, to replenish our wardrobe. One of the party, Rev. Martin Hall, described us as a "Swiss-Family Robinson in real life." Everything needful was given us. Mother had made candles from hippopotamus fat, and shoes for the younger one out of old felt hats, soled with raw hartebeest hide.

#### HOW OUR EDUCATION WAS PROVIDED

Under extreme difficulties English vegetables and fruit were introduced into our garden, which, during the building of the Uganda Railway, found ready sale amongst the officials. When the steel lines had penetrated almost to Nairobi, father decided that he must take four of us home to school. By the sale of cattle and donkeys on the station, he had sufficient with a small margin to pay our passage to England (mother and the two youngest remaining behind). How our tuition fees would be met he had no idea but decided it was worth while putting God to the test. On arrival in London what should be his surprise, but to meet in the hotel his only brother from Toronto, who had never even heard of our leaving Africa. He with others undertook the responsibility of our education.

After school days my eldest brother and I returned to Ukamba and were warmly welcomed by the tribe. But five months after our arrival a tropical scourge swept the country, and, after thirty-six hours' illness, my brother succumbed and was buried amongst the rocks where we used to play together on the hillside.

We moved thence to another district about thirty miles away, and had just built our new mud house when a prairie fire came rushing with the wind, leaped the roadway and caught our provision tent. In less than a minute the sleeping tents and house were all ablaze. We fled before the flames to a piece of charred ground that was burnt two weeks before. Nothing was saved but three deck chairs, dragged from the verandah as the men ran past. Many of the natives were wailing, but father sang the doxology in which mother and I through our tears feebly tried to join.

#### FATHER ENTERS GLORY

A rough grass shack was put together to shelter us from the coming rains, the first shower of which fell that night. A missionary family sent us a comb and a loaf of bread, an Australian miner gave a pound of tea, and the chief presented us with a sheep and some beans. The burnt iron trunks served as tables and we made beds of saplings overlaid with grass. In that windowless shed, divided by a curtain of native blankets, with an enameled bath lid for a door, we spent six months and from here my beloved father entered the glory of the "Better Land."

*"I fear no foe with Thee at hand to bless;*



*Ills have no weight and tears no bitterness.*

*Where is death's sting? Where, grave, thy victory,*

*I triumph still if Thou abide with me."*

Not once, but again and again, Christians said to father,

"It's all very well to trust God for yourself, but it is your duty to provide for your wife and children when you are gone."

"I can trust God with them too," he would reply.

#### GOD KEPT HIS WORD

Space is limited, but I should like to assure the reader that his faith was justified. Friends in Europe helped us to build a stone house in place of the thatched one that was burnt. Shortly afterwards we came into possession of a small property in Ireland, which enabled us to complete the purchase of the land. Thus, when in 1919 mother was invalided home with arthritis and we were obliged to sell the estate, the proceeds enabled us to work unhampered for five years amongst soldiers and others in the British Isles and on the continent.

My mother wanted one more chance in Africa, and in answer to prayer was cured by a German specialist and given her last sojourn on Mount Kilimanjaro in the mandated territory of Tanganyika. But her heart was failing, and the three and a half years amongst its Wachagga people were particularly hard ones. Often we wished we were back in Ukamba. Opposition and apathy, stealing and boycott were such the first year that my sister wrote to a friend in London, "Do pray us out of this place." We had bought a mountain inn, used in pre-war days by climbers to the snows, and if all our money had not been sunk in the house and furniture, we might have sought to evade our cross and chosen an easier path. However, the Holy Spirit worked in our midst. After a year the chief and his people invited us to their hearths and homes, and lives were changed.

When the German missionaries returned to their stations in 1925 and re-opened a school for the training of native teachers, they asked me to help on the staff. In this way our immediate needs were supplied, and although the banking account ran so low we had to offer our dentist a pair of field glasses in payment of his bill, yet we lacked nothing. And when on December 26, 1927, we sailed away for the last time from the palm-fringed coast of Africa, we could look right back to 1893 and say, "The barrel of meal wasted not, neither did the cruse of oil fail according to the word of the Lord."—By Eva Stuart-Watt, F.R.G.S., Cornwall, England, in *Moody Bible Institute Monthly*.

"We may delay other problems but we cannot delay the day-to-day care and instruction of our children."

Mrs. Franklin D. Roosevelt.

### Away I Say

Robert Rose

*Ah, foolish pride, away with thee,*

*Why cause a head to swell?*

*Knowest not, thy vanity*

*Leads but to death in hell?*

*Away, I say, begone from me*

*Thy life is but discordant care,*

*And rather would I be assured*

*That later on the Crown I'll wear.*

*Away all foolish pride, away,*

*Perhaps thy guise is charity;*

*But a disguise can never live—*

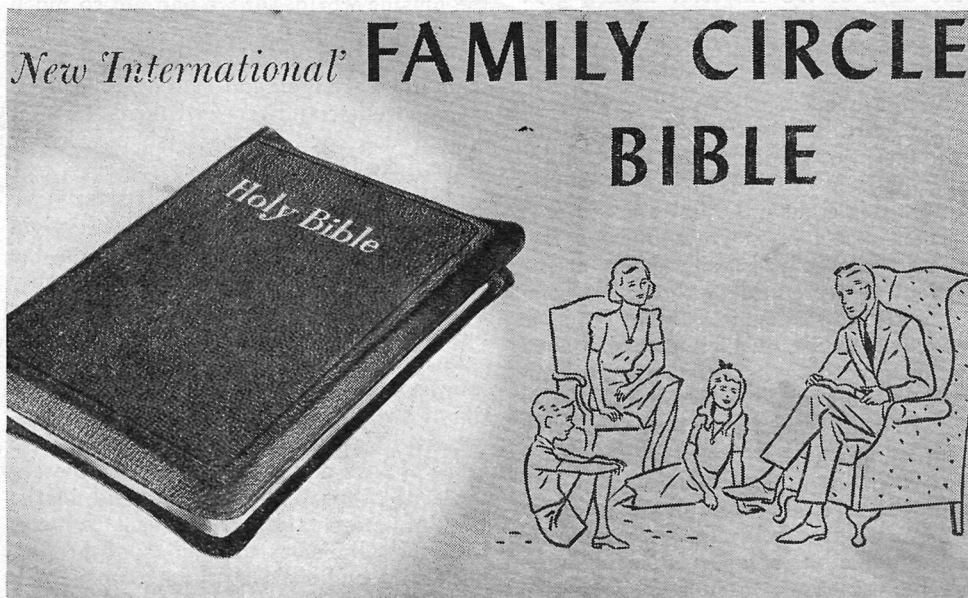
*In Heav'n 'tis all reality;—*

*And I mean to live, so cannot share*

*With you the chair in which I'll sit.*

*So away, I say, far away,*

*I'm bound the Crown should fit.*



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